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Arheološka istraživanja crkve sv. Luke u Kučićima u omiškom zaleđu u svjetlu pitanja ranije povijesti sela*

U Kučićima, selu u omiškom zaleđu, provedena su u ljeto 2016. godine arheološka istraživanja crkve sv. Luke, podignute u današnjem izgledu sredinom 18. st. i proširene u drugoj polovini 19. st. Spomen sela u izvorima 13. i 14. st. te spomen crkve 1620. godine, u vrijeme osmanske vladavine, pouzdano su upućivali na srednjovjekovnu gradnju na mjestu postojeće crkve. Istraživanjima unutar crkve otkriveni su temelji manje jednobrodne gotičke crkve s plitkom pravokutnom apsidom. Datira se od sredine 14. st. do sredine 15. st., čime su dodatno otklonjene pretpostavke o položaju kučićke župne crkve na Mijovilišću. Dopušta se mogućnost da segment zida grobne komore pred svetištem predstavlja ostatak polukružne apside starije, romaničke crkve.

Ključne riječi: spomen crkve sv. Luke i groblja u 17. st., gotički tip crkve 14. - 15. st., Mijovilišće, Povilo/Crkvina, demografski rast, gradnja i proširenje crkve u 18. i 19. st.

Archaeological research of the church of St. Luke in Kučiće in the Omiš hinterland in the light of the early history of the village*

In the summer of 2016, Kučiće, a village in the hinterland of Omiš, was the site of archaeological research of the church of St. Luke, erected in its present appearance in the mid-18th century and extended in the second half of the 19th century. The village was mentioned in documents from the 13th and 14th centuries, and the church in sources from 1620, during the Ottoman rule, which reliably referred to a medieval structure on the location of the existing church. The research within the church revealed the foundations of a small-sized single-nave Gothic church with a shallow rectangular apse. It is dated to the period from the mid-14th century to the mid-15th century, which further eliminates the assumptions concerning the location of the Kučiće parish church at Mijovilišće. We should allow for the possibility that a segment of the wall of the tomb chamber in front of the sanctuary represents the remnant of the semicircular apse of an earlier, Romanesque church.

Keywords: church of St. Luke and cemetery in sources from 17th c., Gothic type of church in 14th–15th c., Mijovilišće, Povilo/Crkvina, demographic growth, church construction and expansion in 18th and 19th c.

* Ovaj rad, koji posvećujem kolegi Mati Zekanu, izmijenjen je i bitno dopunjen tekst prigodno objavljen odmah po završetku arheoloških istraživanja u Kučićima: Tomasović 2016.

* This paper, which I dedicate to my colleague Mate Zekan, is an amended and substantially supplemented text published on the occasion of the completion of archaeological research in Kučiće: Tomasović 2016.

Arheološka istraživanja crkve sv. Luke u Kučićima u omiškom zaleđu provedena su od 1. do 16. kolovoza 2016. godine.¹ Do gradnje i posvete crkve Presvetog Tijela i Krvi Isusove 1970. godine ona je bila i jedina crkva u Kučićima.² I danas je to grobljanska crkva, uokolo koje se ukopavaju generacije župljana. Crkvu sv. Luke, drevnog zaštitnika Kučića, danas poznajemo u izgledu nakon posljednjih većih preinaka iz druge polovine 19. st. Postojanje ranije crkve ogledalo se u činjenici njezina prvog spomena u izvorima 1620. godine,³ a 1637. godine i groblja.⁴ To je vrijeme osmanske vlasti u ovim krajevima, koja je nerado dopuštala i popravke crkava, a gradnju novih samo iznimno. Ta je okolnost predstavljala i gotovo siguran dokaz o gradnji kučićke crkve prije kraja 15. st. i dolaska Osmanlija u omiško zaleđe. Na srednjovjekovnu crkvu osobito je upućivao rani spomen sela. Kučiće se u pisanim izvorima spominju već godine 1237., u povelji raškoga i dukljanskoga kralja Vladislava (1234. - 1237.), koju je on upravo *na Cetinije na seliju u Kouacichih (...)* izdao Splićanima.⁵ Selo je spomenuto potom godine 1315. u ispravi kneza Jurja II. Šubića (1275./1290. - 1328.) imenovanjem stanovnika (*Cuchani*), zajedno s Rogozničanima (*Rogosnien/ses*), Sviniščanima (*Yfnien/ses/*) i Breljanima (*Brolanenses*).⁶⁷

¹ Istraživanjima, omogućenim sredstvima Župe sv. Luke Evanđelista te dopuštenjem i pod nadzorom Ministarstva kulture Republike Hrvatske, Konzervatorskog odjela u Splitu, rukovodio je autor ovog rada kao samostalni istraživač. Inicijativa istraživanja potekla je od don Slavka Kovačića, prof. u miru Katoličkoga bogoslovnog fakulteta Sveučilišta u Splitu. Geodetsko snimanje terena te dokumentiranje tijekom i po završetku istraživanja načinila je tvrtka *Kaukal d. o. o.* iz Splita, dok je fizičku radnu snagu pružila tvrtka *Pomja d. o. o.* iz Kučića.

² Tako u svom izvješću 1811. izrijekom veli župnik Juričević: Kovačić 2016 a, str. 29.

³ Kovačić 1996 a, str. 21. Za prvi spomen crkve sv. Luke naknadno je uzeta godina 1622., što je najvjerojatnije manje bitan previd: Kovačić 2016 a, str. 17. Kao crkva sv. Luke i Gospe navodi se potom 1625. u popisu Ivana Tomka Mrnavića, suradnika papinskog pohoditelja dalmatinskih biskupija Oktavijana Garzadorija: Kovačić 1994, str. 658.

⁴ Kovačić 1996 a, str. 19.

⁵ Kovačić 2005, str. 12-15.

⁶ DZKHDS 1910, str. 394.

⁷ Kučiće, koje je u samom središtu lijeve strane donjeg toka Cetine, i tada je s Omišem, susjednim Sviniščima i Brelima, na zapadnom rubu Krajine ili Makarskog primorja, bilo povezano pješačkim putem, čiji su pojedini dijelovi preslojeni suvremenom prometni-



Sl. 1. Položaj crkve sv. Luke i groblja u Kučićima u odnosu na okolna polja (izrada: *Kaukal d. o. o.*)
Fig. 1 Position of the church of St. Luke and the cemetery in Kučiće in relation to the surrounding fields (made by: *Kaukal d. o. o.*)

Archaeological research of the church of St. Luke in Kučiće in the hinterland of Omiš was carried out from 1 to 16 August 2016¹. It had been the

¹ The research, made possible by the funds from the Parish of St. Luke the Evangelist and with the permission and under the supervision of the Ministry of Culture of the Republic of Croatia, the Conservation Department in Split, was managed by the author of this paper as an independent researcher. The initiative for the research came from Don Slavko Kovačić, Prof. (ret.) of the Catholic Faculty of Theology, the University of Split. The geodetic survey of the terrain and recording during and after the research were carried out by the *Kaukal d. o. o.* company from Split, while the manual labour was provided by the *Pomja d. o. o.* company from Kučiće.

Srednjovjekovni naziv sela etimologijski se pak vezuje za hridinastu uzvisinu, *kuk* ili *kuki*. Takav je upravo teren s crkvom sv. Luke i grobljem (sl. 1),⁸ koje je lokalno stanovništvo nazivalo Kučićima još u prvoj polovini 20. st.⁹

Tijek i rezultati istraživanja

Tijekom istraživanja načinjene su tri vanjske sonde uz crkvu, sonde u svetištu i ispred njega te u samom prostoru crkve (sl. 2). Radovi su opsegom zahvatili veću površinu, osobito u unutrašnjosti crkve. Početak istraživanja bio je usmjeren na prostor uz istočnu vanjsku stranu crkve, na kojem nisu bili vidljivi tragovi grobova. Namjeravalo se, eventualnim otkrićem temelja i raspoznavanjem njihova pružanja ispod današnje crkve, izbjeći podizanje podnih kamenih ploča oko masivnog kamenog oltara u svetištu. Međutim, obje su se sonde uz spoj svetišta crkve iz 18. st. i bočnih kapela iz 19. st. pokazale sterilnima, a nisu evidentirani ni tragovi ukopa kao ni pokretni nalazi. Sonde, sjeverna, vel. 2,80 x 2,10 m, i južna, vel. 1,70 x 1,30 m i 2,90 x 0,90 m, pokazale su da je crkva temeljena na živcu, u čijim se procjepima prispjelo do relativne dubine od 0,80 m (sl. 3). Iskop je ponajbolje predočio konfiguraciju terena, a u konačnici dodatno objasnio i naziv sela Kučiče prema spomenutim pojmovima “kuk, kuki” za hridinast ili stjenovit položaj.

Istraživanja u unutrašnjosti crkve započela su podizanjem podnih kamenih ploča ispred oltara i s njegove južne strane u dubokom svetištu. Zbog uskog prostora, a osobito ukopavanjem koljena apside s trijumfalnim lukom crkve u 18. st., nisu se zatekli ostatci ranije gradnje. Otkriveni su na drugoj strani, u crkvenom prostoru ispred trijumfalnog luka, gdje su iskopani temelji dijela koljena pravokutne apside, širine 0,70 m (sl. 4). Ovime je postalo jasno kako se zid starije crkve pružao k sjeverozapadu, paralelno s današnjim, udaljenim 0,80 m.

com. Opis dionica, u prilog tezi kako se uglavnom radi o prapovijesnoj i antičkoj komunikaciji, vidi u: Tomasović 2002; 2004 b, 2011 b, str. 229-231, te karta na str. 254-255.

⁸ Kovačić 2005, str. 15, gdje se iznose primjeri za takvo nazivlje u Kučićima i splitskoj okolici.

⁹ Istaknuto je kako uzdignuti teren s crkvom i grobljem u odnosu na okolno polje sugerira izgled drevnijeg lokaliteta, iako dojam nije bio zasnovan na konkretnijim materijalnim indicijama: Tomasović 2003, str. 26-28. Pri tome se govori o sličnosti globalja u Kučićima i Slimenu, kojima su proširenja ponešto umanjila takvu vizuru.

only church in Kučiče until 1970, when the church of Corpus Christi was erected and consecrated². Today it is still a cemetery church, around which generations of parishioners have been buried. Today's appearance of the church of St. Luke, the ancient patron saint of Kučiče, originates from the last major alterations in the second half of the 19th century. The existence of the earlier church is reflected in the fact of its first mention in sources in 1620, whereas the cemetery was referred to in a 1637 document^{3,4}. It was the time when this area was ruled by the Ottomans, who reluctantly allowed churches to be repaired, and only exceptionally the construction of new ones. This circumstance is almost certain evidence that the Kučiče church was built before the end of the 15th century and the arrival of the Ottomans in the hinterland of Omiš. The early mentions of the village in written sources specifically refer to a mediaeval church. Kučiče was mentioned in written records as early as 1237, in the charter of Vladislav, King of Raška and Duklja (1234–1237), which he issued to the citizens of Split on the Cetinija in the village of Kouacichih (...)⁵. The village was later mentioned in 1315 in a document of Duke George II Šubić (1275/1290–1328) referring to its inhabitants (Cuchani), together with the people of Rogoznica (Rogosnien/ses), Svinišće (Yfnien/ses), and Brela (Brolanenses)^{6,7}.

The mediaeval name of the village is etymologically related to the rocky rise, *kuk* or *kuki* in Croatian. The terrain where the church of St. Luke and the cemetery (Fig. 1) are located is exactly like

² As expressly stated by parish priest Juričević in his 1811 report: Kovačić 2016 a, p. 29.

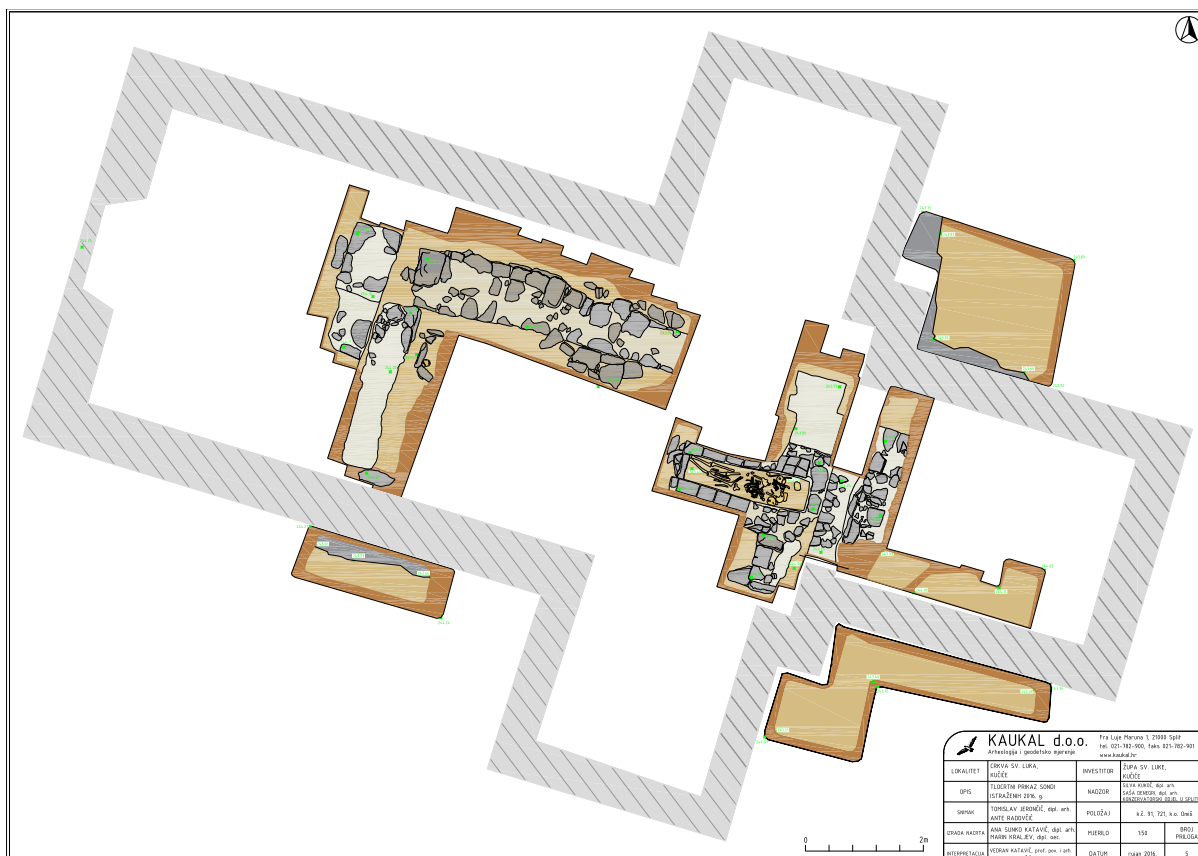
³ Kovačić 1996 a, p. 21. The year 1622 was subsequently noted in reference to the first mention of the church of St. Luke, which is most probably a less important oversight: Kovačić 2016 a, 17. It was then mentioned as the church of St. Luke and Our Lady in the 1625 list of Ivan Tomko Mrnavić, assistant to Ottaviano Garzadori, the apostolic visitor to Dalmatian bishoprics: Kovačić 1994, p. 658.

⁴ Kovačić 1996 a, p. 19.

⁵ Kovačić 2005, pp. 12–15.

⁶ DZKHDS 1910, p. 394.

⁷ Kučiče, located in the very centre of the left bank of the lower course of the Cetina, was even then connected by a foot-path, now partly overlain by a modern roadway, with Omiš, neighbouring Svinišće and Brela, on the western edge of Krajina or Makarska littoral. For a description of sections, in support of the notion that it is mainly a prehistoric and antique communication, cf.: Tomasović 2002; 2004 b, 2011 b, pp. 229–231, and the map on pp. 254–255.



Sl. 2. Položaj arheoloških sondi s otkrivenim ostatcima u crkvi sv. Luke i izvan nje (izrada: Kaukal d. o. o.)
 Fig. 2 Position of archaeological test pits with discovered remains in the church of St. Luke and outside it (made by: Kaukal d. o. o.)



Sl. 3. Sonda na spoju južne kapele i apside crkve sv. Luke (foto: M. Tomasović)
 Fig. 3 Test pit at the junction of the south chapel and the apse of the church of St. Luke (photo: M. Tomasović)

that.⁸ The local population called it Kučiće as early as the first half of the 20th century⁹.

Course and results of research

During the research, three external test pits were made next to the church, as well as in the sanctuary and in front of it, and inside the church (Fig. 2). The scope of the works covered a larger area, especially in the interior of the church. The beginning of the research was focused on the area along the east exterior of the church, where no traces of graves were visible. It was intended to discover the foundations and identify their alignment beneath today's church and thus avoid removing the floor stone

⁸ Kovačić 2005, p. 15, with examples of such terms in Kučiće and the area of Split.

⁹ It was pointed out that the elevated terrain with the church and the cemetery suggested the appearance of a more ancient site in relation to the surrounding field, although the impression was not based on concrete material evidence: Tomasović 2003, pp. 26-28. In addition, it was noted that the cemeteries in Kučiće and Slime were similar, albeit less so after their enlargement.



Sl. 4. Temelj crkve sv. Luke iz 14. - 15. st. na mjestu spoja apside i sjevernog zida (foto: B. Šarac)
Fig. 4 Foundation of the church of St. Luke from the 14th–15th c. at the junction of the apse and the north wall (photo: B. Šarac)



Sl. 5. Temelj sjeveroistočnog zida crkve sv. Luke iz 14. - 15. st.; u prednjem planu vidljiva je pravilnija linija koljena apside (foto: M. Tomasović)
Fig. 5 Foundation of the northeast wall of the church of St. Luke from the 14th–15th c.; a more regular line of the apse bend is visible in the foreground (photo: M. Tomasović)

Iskopom ispod preostalih podnih ploča otkriven je temelj ovog sjeveroistočnog zida stare crkve u najvećem dijelu, s iznimkom površine gdje se njegovo



Sl. 6. Temelj sjeveroistočnog zida crkve sv. Luke iz 14.-15. st.; u prednjem planu vidljiva je pravilnija linija gradnje (foto: M. Tomasović)
Fig. 6 Foundation of the northeast wall of the church of St. Luke from the 14th–15th c.; a more regular line of the structure is visible in the foreground (photo: M. Tomasović)

slabs around the massive stone altar in the sanctuary. However, both test pits by the junction of the 18th-century church sanctuary and the 19th-century side chapels were sterile, and neither traces of burials nor movable finds were recorded. The northern test pit, 2.80 x 2.10 m in size, and the southern test pit, measuring 1.70 x 1.30 m and 2.90 x 0.90 m, showed that the church foundations were resting on bed-rock, in the crevices of which a relative depth of 0.80 m was reached (Fig. 3). The excavation perfectly revealed the configuration of the terrain, and ultimately further corroborated the name of the village Kučiće according to the mentioned terms “kuk, kuki” denoting the rocky position.

Investigations inside the church began with the removal of floor stone slabs in front of the altar and on its south side deep in the sanctuary. Due to the narrow space, and especially the buried bend of the apse with the triumphal arch of the church from the 18th century, no remains of earlier structures were found. They were discovered on the other side, in



Sl. 7. Unutarnji pročelni ugao crkve sv. Luke iz 14. - 15. st. (foto: M. Tomasović)

Fig. 7 Inner front corner of the church of St. Luke from the 14th–15th c. (photo: M. Tomasović)

pružanje nije dovelo u sumnju (sl. 5). Otkriveni temelj odaje različitost u gradnji. Na istočnijem dijelu ima pravilne linije, dok je zapadni potez zadebljan (sl. 6). Razlika nije rezultat dviju odjelitih faza gradnje, već upućuje na njezinu prilagodbu većem stjenovitom procjepu tla. Na mjestu koljena apsida i uz nju gradnja je temeljena na živcu, dok se u preostalim zapadnim dijelovima zid pojačavao širom stopom zbog mekšeg tla u širim procjepima terena, ali i korištenjem većeg kamenja kod njegova podizanja.

Otkriven je i unutrašnji pročelni ugao stare crkve (sl. 7), čime je utvrđena i dužina njezinog unutarnjeg prostora bez svetišta. Temelj pročelja stare crkve, sačuvan u dužini od samo 1,03 m, većim je dijelom uništen pročeljem nove crkve u 18. st., podignutim uz liniju starog. Ono je otkriveno u jednom dijelu, u dužini od 2,60 i širini zida od 0,80 m (sl. 8). Širina vrata iznosila je oko 1,38 m, približno koliko i širina današnjeg pročelja s kraja 19. st. Uz ugao otkrivenih temelja stare crkve evidentiran je ukopani grob u smjeru vrata crkve. Otkriven je na svojoj zapadnoj strani, u dužini od 0,35 i širini od 0,80 m, ali njegov veći dio, na relativnoj dubini od 0,40 m, ostao je neistražen ispod podnih ploča. Grob je bio načinjen od nepravilnih obložnica i zatvoren masivnijim amorfnim poklopnica.



Sl. 8. Ugao pročelja crkve iz 14. - 15. st. (u prednjem planu) i dio pročelja crkve sv. Luke iz 18. st. (foto: M. Tomasović)

Fig. 8 Front corner of the church from the 14th–15th c. (in the foreground) and part of the façade of the church of St. Luke from the 18th century (photo: M. Tomasović)

the church area in front of the triumphal arch, where the foundations of a part of the bend of a rectangular apse, 0.70 m wide, were excavated (Fig. 4). This made it clear that the wall of the earlier church extended to the northwest, parallel to today's, 0.80 m away from it. The excavations under the remaining floor slabs revealed most of the foundations of this north-eastern wall of the earlier church, except for the area where its alignment was not ambiguous (Fig. 5). The discovered foundations revealed diversities in construction. Its lines are regular in the eastern part, while the western section is thicker (Fig. 6). The difference is not the result of two separate phases of construction, but suggests an adaptation to a large gap in the rocky soil. At the apse bend and along it, the foundations lie on the bed-rock, while in the remaining western parts, the wall was reinforced with a wider strip foundation due to the softer ground in wide crevices of the terrain, as well as with larger stones in its structure.

The inner front corner of the earlier church (Fig. 7) was also discovered, which helped determine the length of its inner space without the sanctuary. The foundation of the façade of the earlier church, preserved in the length of mere 1.03 m, was largely destroyed by the façade of the new church in the 18th century, erected along the earlier one. A part of it was discovered, 2.60 long, and 0.80 m wide (Fig. 8). The width of the door was about 1.38 m, approximately corresponding to the width of today's



Sl. 9. Temeljna stopa zida crkve iz 14. - 15. st. uz južni vanjski zid crkve sv. Luke iz 18. st.

(foto: M. Tomasović)

Fig. 9 Strip foundation of the church wall from the 14th–15th c. by the southern external wall of the church of St. Luke from the 18th century (photo: M. Tomasović)

Otkrićem temelja sjevernog koljena apside i zida ranije crkve sv. Luke još uvijek se nije mogao rekonstruirati njezin tlocrtni izgled. Veličina crkve bila je upitna i zbog činjenice što joj je uništen veći dio pročelja, te se nepoznavanjem položaja vrata omjeri nisu mogli, barem ne u pretpostavljenoj simetriji, prenijeti na južnu stranu. Stoga je bilo potrebno otkriti pouzdanu točku temelja zida nasuprotne, južne strane, ali i potpuniji obris stare apside. Temeljna stopa nasuprotnog zida srednjovjekovne crkve otkrivena je u dužini od samo 2 m u sondi uz južni vanjski zid crkve, dim. 2,65 x 0,75 m, i na relativnoj dubini od 0,80 m (sl. 9). Ovim se je mogla odrediti širina unutrašnjosti crkve od oko 3,40 m, što je približna vrijednost, jer se debljina temelja južnog zida nije mogla precizno utvrditi. Ovdje je zid nove crkve iz 18. st. gotovo posve izbrisao temelje srednjovjekovnoga, jer je za ukopavanje njegove temeljne stope otkrivene na relativnoj dubini od 0,60 m bilo potrebno načiniti iskop u širini od oko 1,70 m. Uz to, sonda je bila pozicionirana na jedinom slobodnom prostoru uz južno vanjsko lice crkve, te se nije moglo očekivati otkriće vanjskog pročelnog ugla stare crkve, nad kojim su postavljene stepenice za zvonik.

U razini otkrivene stope ranije crkve pronađen je ulomak grublje zemljane posude ukrašen urezanom valovnicom (vel. 2,8 x 4,5 x 1 cm; sl. 10).



Sl. 10. Ulomak grublje zemljane posude ukrašen urezanom valovnicom (foto: B. Pejković)

Fig. 10 Fragment of a coarse earthen vessel decorated with an incised wavy line (photo: B. Pejković)

façade from the end of the 19th century. A buried grave was recorded in the direction of the church door by the corner of the discovered foundations of the earlier church. Its western side was discovered, 0.35 m long and 0.80 m wide, but the bulk of it, at a relative depth of 0.40 m, remains unexplored under the floor slabs. The tomb was made of irregular linings and closed with massive amorphous lids.

The discovery of the foundations of the northern bend of the apse and the wall of the earlier church of St. Luke was still insufficient for a reconstruction of its floor plan. The dimensions of the church were also questionable since most of its façade was devastated. Without knowing the position of the door, the proportions could not be used for the south side, at least not based on the assumption of symmetry. Therefore, it was necessary to discover a reliable point of reference for the foundations of the wall on the opposite, southern side, as well as a more complete outline of the earlier apse. The strip foundation of the opposite wall of the mediaeval church was discovered in a length of 2 m only in the test pit along the south exterior wall of the church, measuring 2.65 x 0.75 m, at a relative depth of 0.80 m (Fig. 9). This made it possible to determine the width of the church interior of about 3.40 m, which is an approximate value, because the thickness of the foundations of the south wall could not be precisely defined. Here the wall of the new church from the 18th



Sl. 11. Dijelovi apsida crkve sv. Luke iz 14. - 15. st. otkriveni ispod oltara i trijumfalnog luka nove crkve (foto: B. Šarac)

Fig. 11 Parts of the apse of the church of St. Luke from the 14th–15th c. discovered under the altar and triumphal arch of the new church (photo: B. Šarac)

To je i jedini pokretni nalaz s istraživanja, ali zbog učestalosti ukrasnog motiva nije posve osjetljiv za uže datiranje.

Otkrivanje temelja apsida ranije crkve sv. Luke bilo je otežano položajem oltara, jer je postojala bojazan da se njezino unutrašnje i vanjsko lice podvlači ispod njega. Dizanjem stepenica svetišta i donjeg dijela oltara, izrađenog od kvalitetnijeg mramora, u iskopu se ipak uspjela zahvatiti djelomična vanjska linija apsida, dok je unutrašnja ostala ispod stepenice trijumfalnog luka nove crkve (sl. 11). Tako su se mogli rekonstruirati izgled i veličina pravokutne apsida stare crkve, na južnom dijelu posve uništene u 18. st. ukopavanjem temelja nove crkve. U konačnici, omogućena je i rekonstrukcija izgleda stare crkve sv. Luke kao jednobrodne crkve s plicom pravokutnom apsidom, dubine oko 1,5 m, čija je veličina u odnosu na današnju crkvu znatno manja (sl. 12). Sveukupna dužina unutrašnjosti ranije crkve sa svetištem iznosila je 8 - 8,3 m, a širina oko 3,4 m. Skromnija veličina otkrivene crkve ne predstavlja posebno iznenađenje, o čemu će biti govora.

Datacija otkrivenih temelja crkve sv. Luke u 14. - 15. st.

Tip jednobrodnih crkava neraščlanjene unutrašnjosti s pravokutnom apsidom, kojemu pripa-

century almost completely obliterated the foundations of the mediaeval one, because an excavation about 1.70 m wide had been required to lay its strip foundation discovered at a relative depth of 0.60. In addition, the test pit was located in the only free space by the southern external face of the church, and one could not expect to discover the external front corner of the earlier church, above which the bell tower staircase had been made.

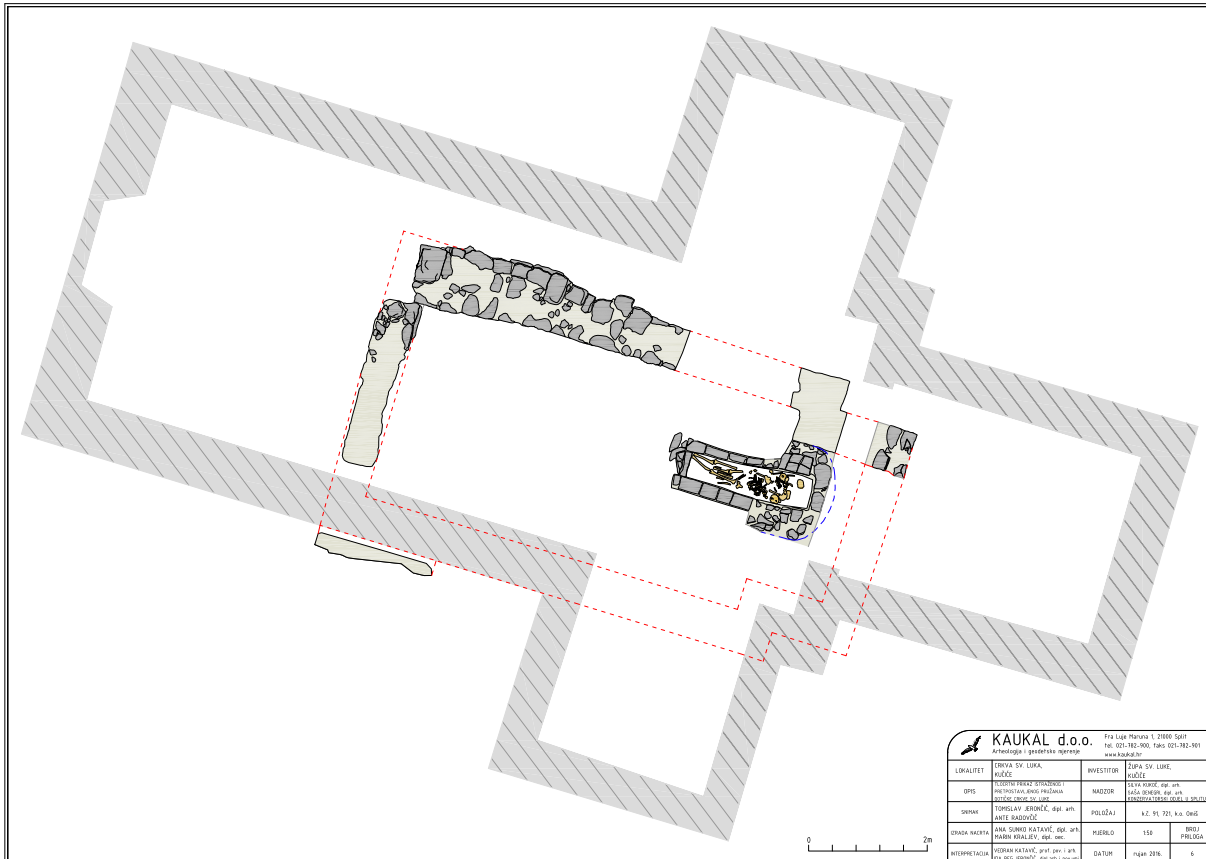
At the level of the discovered strip of the earlier church, a fragment of a coarse earthen vessel decorated with an incised wavy line was found (measuring 2.8 x 4.5 x 1 cm; Fig. 10). This is also the only movable find unearthed during the research. However, due to the frequent use of its decorative motif, it is not entirely suitable for more precise dating.

The discovery of the apse foundations of the earlier church of St. Luke was made more difficult by the position of the altar, for there were fears that the internal and external faces of the apse were beneath it. By removing the steps of the sanctuary and the lower part of the altar, made of quality marble, the excavation eventually included a part of the external line of the apse, while the internal one remained below the step of the triumphal arch of the new church (Fig. 11). This made it possible to reconstruct the appearance and dimensions of the rectangular apse of the earlier church, whose southern part was destroyed in the 18th century by the foundations of the new church. Ultimately, it was also possible to reconstruct the appearance of the earlier church of St. Luke as a single-nave church with a shallow rectangular apse, about 1.5 m deep, much smaller in size than today's church (Fig. 12). The overall length of the interior of the earlier church with the sanctuary was 8–8.3 m, while its width was about 3.4 m. The modest size of the discovered church is not that surprising, which will be discussed below.

Dating of the discovered foundations of the church of St. Luke to the 14th–15th c.

Single-nave churches with non-divided interior and a rectangular apse, of the same type as the uncovered foundations below the church of St. Luke, appeared in the 14th century and were characteristic of the 15th century, with stylistic affiliations to mature Gothic architecture of the late Middle Ages¹⁰.

¹⁰ For an overview of such coastal small churches, cf.: Tomasović 2001, pp. 16-32. They should be supplemented by those discovered long ago in the upper Cet-



Sl. 12. Rekonstrukcija tlocrta srednjovjekovne crkve sv. Luke iz 14. - 15. st. u odnosu na današnju; crvenim iscrtkanim linijama označeni su njezini neotkriveni i uništeni zidovi, a plavim pretpostavljeni ostatci apside starije, romaničke crkve (izrada: Kaukal d. o. o.)

Fig. 12 Reconstruction of the plan of the mediaeval church of St. Luke from the 14th–15th c. in relation to today's structure; its undetected and destroyed walls are marked with red dotted lines, and the presumed remains of the apse of the earlier Romanesque church are marked with blue lines (made by: Kaukal d. o. o.)

daju otkriveni temelji ispod crkve sv. Luke, javlja se u 14. st. i karakterističan je za 15. st. i stilsku pripadnost zrelom gotičkom graditeljstvu kasnoga srednjeg vijeka.¹⁰ Takvo promatranje ovog arhitektonskog tipa osobito se odnosi na izvangradske i seoske crkve. Rijetki su primjeri koji se datiraju u prvu polovinu 14. st.,¹¹ dok pojedine crkve izostankom pisanih izvora nisu posve pouzdano opredijeljene u 14. ili 15. st.¹² Uz to, čitav je niz seoskih

Such features of this architectural type are particularly specific to extra-urban and rural churches. Examples dated to the first half of the 14th century are rare¹¹, while some churches, due to the lack of written sources, have not been reliably dated to the 14th or 15th century¹². In addition, a number of

ina area, generally dated to the late Middle Ages: Milošević 1998, pp. 98–100, Fig. 161; p. 108, Fig. 175; pp. 134–135, Fig. 221.

¹¹ For two such churches with their locations from the sources, cf.: Hilje 1997, pp. 427–431.

¹² An example of this is the late mediaeval phase of the church of St. Martin in Lepuri near Benkovac, whose time of construction in the 14th century was determined by the adverb “approximately”: Jakšić 2000, 194. Elsewhere this time was defined as “most likely”: Josipović 2012, pp. 50–51. Such vacillation in dating has also been reflected in the proposed 14th–15th c. in the legend of the plan. The 16th century was noted in the publication with regard to the renovation of the single-nave church of St. Peter at Prosika in Pag with a square apse: Manenica 2017, p. 185, 187, Figs. 5, 7.

¹⁰ Pregled takvih priobalnih crkvice vidi u: Tomasović 2001, str. 16–32. Valja ih nadopuniti onima davno otkrivenim na gornjocetinskom području, uopćeno datiranim u kasni srednji vijek: Milošević 1998, str. 98–100, sl. 161; str. 108, sl. 175; str. 134–135, sl. 221.

¹¹ Za dvije takve crkvice s navođenjem lokaliteta u izvorima vidi: Hilje 1997, str. 427–431.

¹² Primjer je za to kasnosrednjovjekovna faza crkve sv. Martina u Lepurima kod Benkovca, kojoj je vrijeme gradnje u 14. st. određeno prilogom “otprilike”: Jakšić 2000, 194. Drugdje se to vrijeme određuje kao “najvjerojatnije”: Josipović 2012, str. 50–51. Neodlučnost



Sl. 13. Škropionica s reljefnim križem uz vrata kapele sv. Luke, vjerojatno preostatak crkve iz 14. - 15. st. (foto: M. Tomasović)

Fig. 13 Stoup with a relief cross next to the door of the chapel of St. Luke, probably the remnant of the church from the 14th–15th c. (photo: M. Tomasović)

crkvice na obali i u zaleđu čiji je spomen posvjedočen u osmanskom razdoblju, izgubio svoj izvorni oblik.¹³ Pouzdan odgovor na pitanje o užem vremenu gradnje kučičke crkve sv. Luke unutar 14. - 15. st. arheološka istraživanja nisu mogla pružiti. Crkva sv. Nikole u Gornjim Brelima, njezina oblikovno i prostorno najbliža analogija, navođenjem titulara spomenuta je 1597., a izravno 1630. godine.¹⁴ Na njezinu gotičku gradnju, osim prelomljenog svoda i pravokutne apside, ukazivale bi i nadgrobne ploče uokolo crkve.¹⁵ Crkva sv. Kuzme i Damjana u Lokvi Rogoznici nema vanjsku apsidu, čime je donekle otvoreno pitanje njezina izvornog izgleda. I na njezinu kasnosrednjovjekovnu gradnju, osim spomena crkve 1461. godine,¹⁶ upućuju nadgrobne

village churches on the coast and in the hinterland, mentioned in sources from the period of Ottoman rule, have lost their original form¹³. Archaeological research could not provide reliable aid in more precise dating of the construction of the Kučiče church of St. Luke to the 14th–15th century. The church of St. Nicholas in Gornja Brela, its closest analogy in terms of design and location, was mentioned in 1597 by reference to its dedicatee, and directly in 1630¹⁴. Its Gothic construction, apart from the pointed vault and the rectangular apse, can also be indicated by the tombstones around the church¹⁵. The church of Sts. Cosmas and Damian in Lokva Rogoznica does not have an external apse, which leaves the question of its original appearance open. Apart from the mention of the church in 1461¹⁶, the tombstones around it also point to its late mediaeval origin¹⁷. Certainly, both churches are indirectly associated with St. Luke from Kučiče by way of reference to their villages in the same source from 1315. Therefore, the discovered foundations of the church of St. Luke in Kučiče should be generally dated to the period from the mid-14th to the mid-15th century, certainly before the arrival of the Ottomans in the Omiš hinterland. Together with the church of Our Lady in the neighbouring Svinišće (referred to as being in Kučiče!), the church of Our Lady and the mentioned church of Sts. Cosmas and Damian in Rogoznica, as well as with the other churches in Poljica, it was mentioned in the 1625 list by Ivan Tomko Mrnavić, assistant to Ottaviano Garzadori, the apostolic visitor to Dalmatian bishoprics. The list also mentioned the church of St. John the Baptist in Slime, in the eastern neighbourhood of Kučiče, the church of Our Lady and the church of Our Lady's Birth in Radobilja, as well as the church of Our Lady in Podgrade¹⁸. Undoubtedly, all these churches were built before the establishment of Ottoman rule in the Poljica-Radobilja area, because it is hard to believe that their erection would have been possible during their strict and long control. The mediaeval origin of the churches from Mrnavić's 1625 list can also be corroborated by the church of the Assumption of the Blessed Virgin

za takvu dataciju iskazuje se i prijedlogom za 14. - 15. st. u legendi tlocrta. Obnova, pak, jednobrodne crkve sv. Petra na Prosici u Pagu s kvadratnom apsidom u objavi se vezuje za 16. st.: Manenica 2017, str. 185, 187, sl. 5, 7.

¹³ Za južne krajeve, gdje se očituje i tvrdokorno zadržavanje romaničkog stila, vidi: Tomasović 2011b, str. 173-187.

¹⁴ Jurišić 1969, str. 104.

¹⁵ Tomasović 2007, str. 21-22.

¹⁶ Vidović 2004, str. 378.

¹³ For southern regions, where the Romanesque style was persistently retained, cf. Tomasović 2011b, pp. 173-187.

¹⁴ Jurišić 1969, p. 104.

¹⁵ Tomasović 2007, pp. 21-22.

¹⁶ Vidović 2004, p. 378.

¹⁷ Tomasović 2009, pp. 98-101.

¹⁸ Kovačić 1994, p. 646.

ploče uokolo nje.¹⁷ Svakako, obje crkve s kućičkim Sv. Lukom neizravno povezuje i spomen njihovih sela u istom izvoru 1315. godine. Stoga i otkrivene temelje crkve sv. Luke u Kučićima treba okvirno datirati od sredine 14. do sredine 15. st., svakako prije dolaska Osmanlija u omiško zaleđe. Zajedno s Gospinom crkvom u susjednim Svinišćima (koja je navedena kao kućička!), Gospinom i spomenutom crkvom sv. Kuzme i Damjana u Rogoznici, kao i s preostalim poljičkim crkvama, navedena je godine 1625. u popisu Ivana Tomka Mrnavića, suradnika papinskog pohoditelja dalmatinskih biskupija Oktavijana Garzadorija. Popis navodi i crkve sv. Ivana Krstitelja u Slimenu, istočnom susjedstvu Kučića, Gospinu crkvu i crkvu Gospina rođenja u Radobilji te Gospinu crkvu u Podgrađu.¹⁸ Nesumnjivo su sve navedene crkve podignute prije uspostavljanja osmanske vlasti na poljičko-radobiljskom prostoru, jer je teško povjerovati kako bi to bilo moguće u nemilosti njihove dugotrajne vladavine. Srednjovjekovno postanje crkava iz Mrnavićeva popisa 1625. godine dokazivala bi, uz crkvu svetih Kuzme i Damjana spomenutu 1461. godinu, i rogoznička crkva Uznesenja Blažene Djevice Marije. Ova je, položajem na mjestu današnje, iz druge polovine 19. st., spomenuta u izvoru još 1495. godine, kao *S. Dominiče de rosogniça*.¹⁹

Istraživanjima se nije ništa doznalo o uređenju i opremi srednjovjekovne crkve, iako je ona zacijelo bila u skladu sa skromnim mogućnostima male seoske zajednice. Valja pretpostaviti kako njezino ulazno pročelje nije bilo ukrašeno nešto kvalitetnijim klesanim nadvratnikom s križem, jer bi se ovaj zasigurno prenio na obnovljenu crkvu. Vjerojatno je jedini preostatak srednjovjekovne crkve mala kružna škropionica (dim. 0,21 x 0,24 m), danas uz vrata kapele sv. Luke (sl. 13). Reljefni križ na njoj, dim. 8 x 8,5 cm, gotovo je istostranični, tzv. grčki tip. Iako je tipologija većine križeva dugotrajna, ovaj na škropionici izradom je nalik brojnim primjerima s nadvratnika i nadgrobnih spomenika 14. - 15. st.,²⁰ a posve različit od posvetnih križeva u crkvi iz sredine 18. st. (sl. 14).²¹



Sl. 14. Posvetni križ crkve sv. Luke iz 18. st.
(foto: M. Tomasović)

Fig. 14 Votive cross of the church of St. Luke from the 18th century (photo: M. Tomasović)

Mary in Rogoznica, in addition to the church of Sts. Cosmas and Damian as mentioned in 1461. It was mentioned again in another source in 1495, as *S. Dominiče de rosogniça*¹⁹, standing on the location of today's church from the second half of the 19th c.

The research did not reveal anything about the interior design and furniture of the mediaeval church, although it had certainly been in line with the modest capabilities of a small rural community. It should be assumed that its entrance façade was not decorated with a high-quality carved lintel with a cross, as it would certainly have been transferred to the restored church. Probably the only remnant of the mediaeval church is a small circular stoup (measuring 0.21 x 0.24 m), today next to the door of the chapel of St. Luke (Fig. 13). Its relief cross, measuring 8 x 8.5 cm, is almost equilateral, of the so-called Greek type. Although the typologies of most of the crosses are long-lasting, the one on the stoup is similar to numerous examples from lintels and tombstones of the 14th–15th centuries,²⁰ but completely different from the votive crosses in the church from the mid-18th century (Fig. 14)²¹.

¹⁷ Tomasović 2009, str. 98-101.

¹⁸ Kovačić 1994, str. 646.

¹⁹ Katić 1938, str. 52, gdje se prevodi kao Sv. Nediljica.

²⁰ Sličan oblik neprofilirane škropionice s masivnijim križem datiran je u romaničko razdoblje: Žeravica 2011, str. 361, sl. 42.

²¹ Dopremljeni su već prve godine gradnje crkve, 1745. - 1746. Kovačić 2016 a, str. 22.

¹⁹ Katić 1938, p. 52, where it was referred to as St. Nediljica.

²⁰ A similar shape of a plain stoup with a hefty cross is dated to the Romanesque period: Žeravica 2011, p. 361, Fig. 42.

²¹ They were brought in the very first year of construction of the church, 1745–1746. Kovačić 2016 a, p. 22.

Pripadaju li otkriveni ostatci najranijoj graditeljskoj fazi crkve sv. Luke?

Iako se otkriveni temelji crkve sv. Luke u Kučićima pouzdano datiraju od sredine 14. do sredine 15. st., i dalje preostaju stanovite nedoumice o slijedu gradnje crkava. Postavlja se pitanje pripadaju li otkriveni temelji uistinu prvoj crkvi na tom mjestu kao njezinoj najranijom graditeljskoj fazi. Predloženi tip crkve nije svojstven vremenu ranijih spomena Kučića, sredinom 13. st. i početkom 14. st., kada su romaničke polukružne apside pravilo. Ovdje se već naznačilo kako se pravokutne i kvadratne apside manjih jednobrodnih crkava neraščlanjenih unutrašnjosti, što osobito vrijedi za izvangradske sredine, učestalo pojavljuju tek od polovine ili kraja 14. st., po čemu ni kučićki Sv. Luka ne bi bio iznimka. Hipotetično domišljanje kako Kučice u 13. - 14. st. možda i nisu imale crkvu, koju podižu negdje nakon polovice 14. st., i ne treba uzeti u razmatranje.

Razmišljanje o mogućnosti kako se ranija kučićka crkva nalazila na drugome mjestu, već je izneseno. Prema takvoj postavci najstarija, odnosno prva kučićka crkva nalazila se na Mijovilišću, u nešto širem prostornom okviru istraživanih ukopa na Greblju iz razdoblja 12. - 14. st., a potom je groblje preneseno na današnji položaj uz crkvu sv. Luke, navodno podignutu tek nakon odlaska Osmanlija, u 17. - 18. st.²² Takvom su sagledavanju postavljene ozbiljne primjedbe.²³ Pritom se podsjetilo na spomen crkve sv. Luke u pisanom izvoru 1620. godine, dakle još u vrijeme osmanske vlasti, kao i konstataciju o osobitoj starosti dijela današnjeg sela u njezinoj blizini. Upozoreno je također i na vrlo površnu i posve netočnu determinaciju slike F. Naldija s prikazom sv. Luke i svetaca kao tobože dosta stariju od same crkve, što bi posredno ukazivalo na crkvu na Mijovilišću. Ta je barokna slika izrazitih provincijskih oznaka i datirana 1757. godine, te je najvjerojatnije i nabavljena prilikom uređenja crkve sv. Luke, samo koju godinu nakon završetka njezine korjenite obnove 1753. godine.²⁴ Uz to, pretpostavljenom srednjovjekovnom crkvenom objektu na Mijovilišću sugerirao se titular sv. Mihovil, upravo zbog svetčeva prikaza na ovoj višestoljetno(!) mlađoj oltarnoj pali.²⁵ Uostalom, predaja nigdje ne

Do the discovered remains belong to the earliest building phase of the church of St. Luke?

Although the unearthed foundations of the church of St. Luke in Kučice are reliably dated to the period from the mid-14th to the mid-15th century, there are still some doubts about the sequence of church construction. The question arises as to whether the discovered foundations actually belong to the first church at the site from its earliest building phase. This type of church is not characteristic of the time of earlier mentions of Kučice, i.e. the mid-13th century and the beginning of the 14th century, when Romanesque semicircular apses were the norm. We have already pointed out that rectangular and square apses of smaller single-nave churches with non-segmented interiors, which is especially true for extra-urban areas, started appearing frequently only from the middle or the end of the 14th century. St. Luke from Kučice is no exception. Hypotheses according to which Kučice may not have had a church in the 13th–14th century, but erected it sometime after the mid-14th century, should not be taken into consideration.

Notions on the possibility that the earlier church in Kučice had been located elsewhere have already been put forward. According to this train of thought, the earliest, i.e. the first church in Kučice was sited in Mijovilišće, in a somewhat wider spatial framework of the investigated burials at Greblje from the period between the 12th and the 14th century. The cemetery was later shifted to its current location next to the church of St. Luke, allegedly erected only after the departure of the Ottomans, viz. in the 17th–18th c.²² This view has been seriously contested²³. Furthermore, it has been reminded that the church of St. Luke had been mentioned in a written source in 1620, that is, at the time of the Ottoman rule, and that it had been stated that the part of the village in its vicinity had been quite old. Attention has also been drawn to the very superficial and completely inaccurate dating of the painting by F. Naldi with the depiction of St. Luke and the saints as being much older than the church itself, which would indirectly indicate that the church had been located at Mijovilišće. This Baroque painting shows distinct provincial traits and dates back to

²² Delonga 2000, str. 76.

²³ Tomasović 2011 a, str. 244.

²⁴ Kovačić 2016 a, str. 24.

²⁵ Takvo neprihvatljivo domišljanje podcrtava i činjenica

²² Delonga 2000, p. 76.

²³ Tomasović 2011 a, p. 244.

spominje crkvu sv. Mihovila, nego onu sv. Ivana, s položajem na Pločju.²⁶

No netočno sagledavanje oltarske pale i nije od presudnog značenja za problem o kojem se ovdje govori. Važnija je tvrdnja o groblju kod crkve sv. Luke po kojoj ono nije starije od 17. - 18. st., odnosno vezuje se za crkvu tobože podignutu tek nakon odlaska Osmanlija. Tome se, dakako, suprotstavlja već spomenuti pisani izvor o spomenom groblju 1637. godine, a izravno ga dokazuje i evidentirani ukop uz unutrašnje pročelje crkve sv. Luke. Iako zbog suvremenog groblja nije moguće arheološki istražiti teren uokolo crkve kako bi se potvrdila širina srednjovjekovnog sloja ukopa, još nešto posebno upućuje na neodrživost sagledavanja "prijenosa" groblja s Greblja na teren kod Sv. Luke. Njime se, naime, nije uzela u obzir uistinu nevjerojatna tristogodišnja vremenska praznina između utvrđenog konca 14., odnosno početka 15. st., kada prestaje pokopavanje na Greblju, i 17. - 18. st., kad se navodno tek započelo s pokapanjem uz crkvu sv. Luke. Takvu vremensku cezuru, kojom se olako zadobiva pogrešan zaključak o nenaseljenosti sela u tako dugačkom razdoblju,²⁷ nije moguće popuniti drugim grobljem uz crkvu na prostoru Kučića.²⁸ Valja zaključiti, ne spominjući ponovo demografska kretanja i naseobinske zajednice na prostoru današnjeg sela²⁹ te ostavljajući problem postojanja crkve sv. Ivana i dalje otvorenim,³⁰ kao i pitanje ostataka na Crkvini uz Povilo uokolo davno nađenih

1757. It was most probably acquired during when the church of St. Luke was being decorated, a mere few years after the completion of its fundamental restoration in 1753²⁴. Furthermore, St. Michael has been suggested as the dedicatee of the presumed mediaeval church building at Mijovilišće, precisely because of the saint's depiction in this altar-piece made centuries later(!)²⁵. After all, the church of St. Michael has never been mentioned in oral tradition, but rather that of St. John, located at Pločje²⁶.

Notwithstanding, incorrect notions of the altar-piece are not crucial to the topic discussed here. More important is the claim concerning the cemetery near the church of St. Luke, according to which it is not older than the 17th–18th century, that is, it is associated with the church allegedly built only after the departure of the Ottomans. This, of course, is contrary to the mentioned written source referring to the cemetery in 1637, directly corroborated by a recorded burial next to the internal façade of the church of St. Luke. Even though the modern cemetery prevents archaeological research of the terrain around the church which would confirm the width of the mediaeval burial layer, something else indicates that the "transfer" of the cemetery from Greblje to the site near St. Luke would have been unsustainable. Namely, it failed to take into account the truly incredible three-hundred-year time gap between the determined end of the 14th or the beginning of the 15th century, when burials at Greblje had ceased, and the 17th–18th centuries, when the burials next to the church of St. Luke had allegedly started. This temporal caesura, which easily leads to the wrong conclusion that the village was uninhabited for such a long period,²⁷ cannot be compensated for by another cemetery next to the church in the area of Kučiće²⁸. It should be concluded,

što prikaz sv. Mihovila na slici nema povlašteno poziciju, jer središnje društvo Bl. Djevice Mariji s malenim Isusom čine upravo titular sv. Luka i sv. Ante. Da se kojim slučajem slikanjem sv. Mihovila htjelo "podsjetiti" na titular drevne crkve, na prikazu bi svetčevo mjesto nesumnjivo bilo istaknutije u odnosu na dominantnijeg sv. Jurja.

²⁶ Kovačić 2016 a, str. 19.

²⁷ Kao dokaz naseljenih Kučića 1475. - 1477. vidi: Aličić 1985, str. 88, 91-95, premda je tada u njima bilo samo 16 kuća.

²⁸ Predaja jasno luči grobove na Pločju od onih na Greblju, te navodi položajem poblize neodređene grobove na "glavicama i brdima". Grobovi na istočnijem dijelu Pločja, pod uvjetom da se predaja odnosila upravo na ovu stranu uzvisine, nakon istraživanja determinirani su kao ukopi iz 6. - 7. st.: Delonga 2000, str. 79. Za preostala groblja u Kučićima, za koja je bez istraživanja nezahvalno odrediti veličinu i vremenski ih determinirati, vidi: Tomasović 2003; 2011a, str. 237-239.

²⁹ Tomasović 2004 a, str. 13- 21.

³⁰ Za nju, ali bez materijalnih indicija nakon arheoloških istraživanja na Pločju iznad Mijovilišća, gdje bi se prema predaji imala nalaziti, vidi: Kovačić 1998 b, str. 20.

²⁴ Kovačić 2016 a, p. 24.

²⁵ This unacceptable consideration is further underlined by the fact that St. Michael is not depicted in the painting in a privileged position, since the central figures together with the Blessed Virgin Mary with the baby Jesus are St. Luke as the dedicatee and St. Anthony. Had there been an intention to "remind" by way of the painting that the ancient church was dedicated to St. Michael, the saint's position in the painting would have undoubtedly been more prominent compared to the more dominant St. George.

²⁶ Kovačić 2016 a, p. 19.

²⁷ For proof that Kučiće was inhabited in 1475–1477, though with 16 houses only, cf. Aličić 1985, pp. 88, 91–95.

²⁸ Tradition clearly discerns between the graves at Pločje



Sl. 15. Svećenička grobnica ispred svetišta
(foto: M. Tomasović)

Fig. 15 Priestly tomb in front of the sanctuary
(photo: M. Tomasović)

grobova,³¹ kako je Sv. Luka jedina pouzdana crkva u Kučičima, time i srednjovjekovna. Uz to, neka se ponovi, crkva sv. Luke vjerski je objekt u blizini najstarije naseobinske jezgre Kučiča, što se nipošto ne može reći za dosta udaljenije Mijovilišće/Pločje i istočniju Crkvinu/Povilo kao položaja s navodnim ili pretpostavljenim crkvama. Najstarija kučička plemena (Srdanovići, Vukasovići) kuće su oduvijek imala istočno i južno od crkve sv. Luke, na ravnomjernoj udaljenosti od *Kuka*, te se ne čini vjerojatnim kako bi se njihova crkva s pokapalištem nalazila na dosta udaljenijem Greblju (Miovilješću) ili Crkvini/Povilu.

Najranija crkva sv. Luke, s polazištem njezinu postojanju u 13. - 14. st. i opravdanim zauzimanjem za isti položaj na kojem su arheološki otkriveni njezini ostatci iz 14. - 15. st., morala je, kako je rečeno, imati polukružnu apsidu.³² Možda se njezini ostatci

without mentioning again the demographic trends and settlement communities in the area of today's village²⁹, and leaving the question of the existence of the church of St. John open,³⁰ as well as that of the remains at Crkvina next to Povilo around the graves, found a long time ago,³¹ that St. Luke is the only reliable church in Kučiče, and that it is medieval. In addition, let it be repeated, the church of St. Luke is a religious building in the vicinity of the earliest occupation nucleus of Kučiče, which cannot be said for the much more distant Mijovilišće/Pločje and the more eastern Crkvina/Povilo as locations with alleged or presumed churches. The oldest tribes of Kučiče (the Srdanovići, the Vukasovići) have always had their houses east and south of the church of St. Luke, at an even distance from Kuk, and it does not seem plausible that their church with a cemetery would have been located at a much more distant Greblje (Mijovilišće) or Crkvina/Povilo.

The earliest church of St. Luke, supposing that the starting point of its existence is the 13th–14th century and assuming the same location in which its remains from the 14th–15th century were archaeologically discovered, must have had a semicircular apse, as already mentioned³². Perhaps its remains can be seen on the east side of the priestly tomb in front of the sanctuary, with internal dimensions of 2.13 x 0.51 m (Figs. 12, 15). A contour of a semi-

and those at Greblje, and notes graves on "hill-tops and mounts", albeit with no precise locations. The graves in the eastern part of Pločje, provided that tradition refers to this side of the rise, were identified upon research as burials from the sixth–seventh century; cf.: Delonga 2000, p. 79. For details on the remaining graveyards in Kučiče, whose sizes and age simply cannot be determined without research, cf. Tomasović 2003; 2011a, pp. 237–239.

²⁹ Tomasović 2004 a, pp. 13–21.

³⁰ For this church, but without material evidence following the archaeological excavations at Pločje above Mijovilišće, where, according to tradition, it is supposed to be located, cf. Kovačić 1998 b, p. 20.

³¹ Tomasović 2003, p. 25; 2011 a, pp. 239, 245.

³² A tentative sketch of the assumed possible appearance of the "first" church of St. Luke has no apse, which is depicted in a drawing of the "second" church: Kovačić 2016a, p. 18, 23. By all means, there was no intention to suggest that the earlier structure had had no sanctuary prominent from the outside; rather, it is a free-form depiction, though not entirely precise in terms of dimensions of the churches. Thus, it turned out that the earlier church was larger than the later one in the central area. Nevertheless, the condition of the "second" church of St. Luke from the 18th century was quite truthfully depicted.

³¹ Tomasović 2003, str. 25; 2011 a, str. 239, 245.

³² Na neobvezujućoj skici pretpostavljenog, mogućeg, izgleda "prve" crkve sv. Luke nije nacrtana apsidna, koja se nalazi na prikazu "druge" crkve: Kovačić 2016a, str. 18, 23. Ne treba u tome vidjeti namjeru da se sugerira kako ranija gradnja nije imala svetište istaknuto izvana; prije se radi o slobodnom prikazu, iako

naziru na istočnoj strani svećeničke grobnice ispred svetišta, unutarnjih dimenzija. 2,13 x 0,51 m (sl. 12, 15). Na površini ove strane zidane i ožbukane komore ocrtava se polukrug širine do 0,52 m. I na unutarnjem licu komore vidljive su neravnine, za razliku od pravilnije građene zapadne stranice, debljine samo 0,11 m. Očito je da je za gradnju istočne strane grobnice korištena masivna struktura, s dojmom kako je ovdje komora “ugurana” u ziđe, gdje njezin polukrug podsjeća na obris polukružne apside. U tom slučaju moglo bi se raditi o jedinom preostaku prve, romaničke crkve sv. Luke iz 13. st., čiji su preostali dijelovi izbrisani gradnjom kasnijih crkava.

Uočljivo je kako ova grobna komora, usmjerenja kao i crkva, ne stoji u središnjoj osi današnjeg svetišta, jer je pomaknuta prema južnoj kapeli Sv. Luke. Kako grobnica nije istražena, dijelom iz pijeteta prema ukopanim svećenicima, čije su stole zatečene još uvijek sačuvane, dopušteno je tek pretpostavljati razloge takvog odstupanja. Nije poznat točan broj ukopanih osoba u komori i vrijeme njezine gradnje. Takve zidane i ožbukane grobne komore izgledom je teže poblizje datirati unutar razdoblja od 14. do 18. st. Stoga ostaje nepoznato radi li se ovdje o grobnici s dugotrajnom uporabom, preuzetoj još od gotičke crkve i potom adaptiranoj za nove ukope, ili iznova sagrađenoj 1762. - 1763. godine prilikom gradnje današnje crkve.³³ Gotovo da nema sumnje kako bi u tom slučaju njezin smještaj izvan osi svetišta bio uvjetovan terenom, prilikom čega se za grobnicu iskoristio veći stjenoviti procjep. Isto vrijedi i za nešto manje odstupanje položaja grobnice od središnje osi svetišta gotičke crkve, pri čemu se podrazumijeva da je njezin oltar bio prislonjen uz dno dosta pliće apside.

Koji su razlozi doveli do gradnje nove crkve sv. Luke sredinom 18. st.?

Nova i prostranija crkva sv. Luke podignuta je do krova 1748. godine na mjestu prethodne, iz 14. - 15. st. (sl. 16). Izgled i veličina gotičke crkve predočeni su tek arheološkim istraživanjima, jer njezin

ne posve sretno odabranih omjera veličina crkava. Ispalo je tako da je starija crkva u središnjem prostoru bila veća od kasnije. Ipak, prilično je vjerno prikazano stanje “druge” crkve sv. Luke, iz 18. st.

³³ Govori se o tadašnjem uređenju grobnice za ukop svećenika, što se može shvatiti dvojako, kao o gradnji iznova, ali i o preuređenju (adaptaciji): Kovačić 2016 a, str. 25.

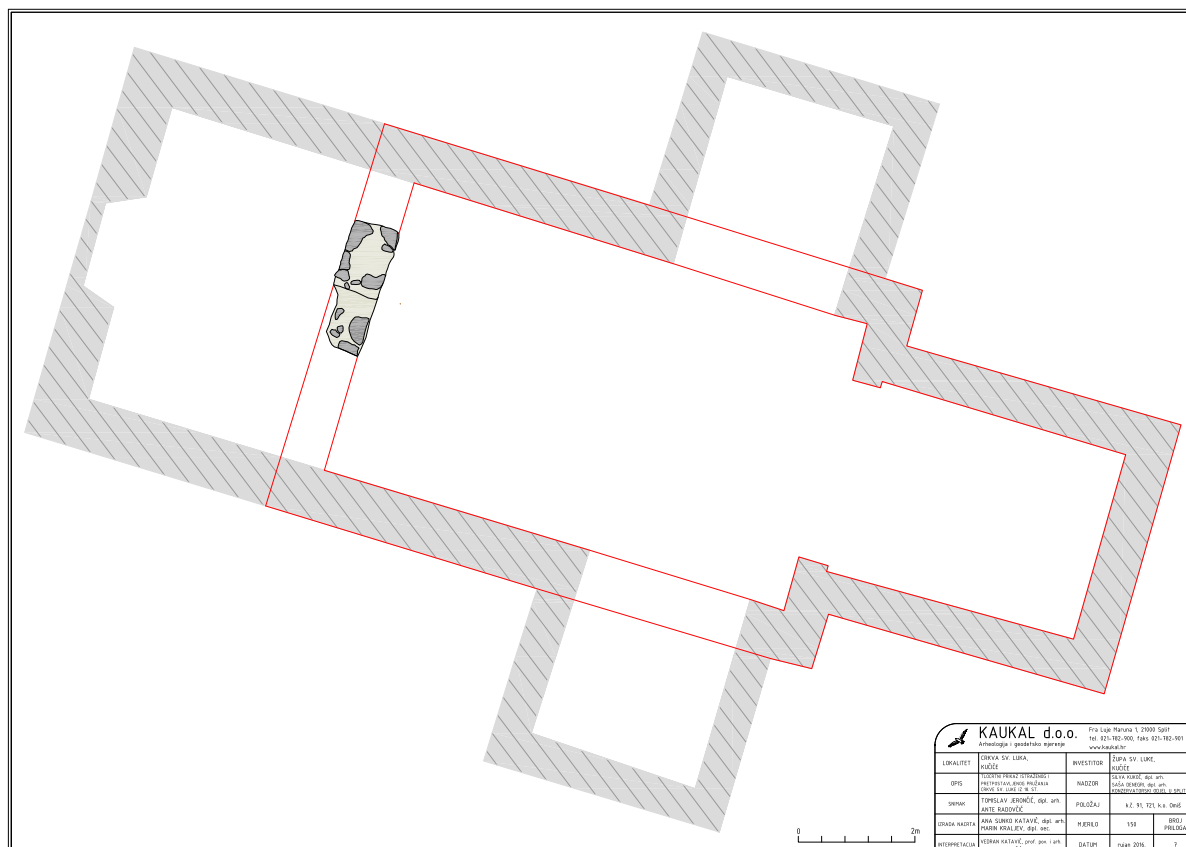
circle no more than 0.52 m wide is discernible on the surface of this side of the plastered chamber. Irregularities are also visible on the inner face of the chamber, in contrast to the more regular western wall, only 0.11 m thick. It is obvious that a massive structure was used to build the east side of the tomb, giving an impression that the chamber was “pushed” into the walls, and its semicircle resembles the outline of a semicircular apse. In this case, it could be the only remnant of the first, Romanesque church of St. Luke from the 13th century, the remaining parts of which were obliterated by the construction of later churches.

It is patent that this burial chamber, oriented like the church, is not in the central axis-line of today’s sanctuary, but is offset towards the south chapel of St. Luke. Since the tomb has not been investigated, partly out of reverence to the buried priests, whose stoles were discovered still preserved, the reasons for such a deviation can only be supposed. The exact number of persons buried in the chamber and the time of its construction are unknown. Such plastered burial chambers are more difficult to date precisely to a period between the 14th and 18th centuries. Therefore, it remains unknown whether this is a long-term tomb, taken over from the Gothic church and then adapted for new burials, or perhaps it was rebuilt in 1762–1763 during the construction of today’s church³³. There is almost no doubt that in this case its location outside the axis of the sanctuary was conditional upon the terrain, and that a large gap in the rock was used for the tomb. The same applies to a slightly lesser deviation of the tomb position in relation to the central axis of the sanctuary of the Gothic church, assuming that its altar was set against the bottom of a much shallower apse.

What were the reasons for the construction of the new church of St. Luke in the mid-18th century?

The new and more spacious church of St. Luke was erected to the roof in 1748 on the location of the previous one, from the 14th–15th c. (Fig. 16). The appearance and dimensions of the Gothic church were revealed only by archaeological research, be-

³³ The then development of the priestly tomb has been mentioned, which can be understood twofold – as rebuilding, as well as remodelling (adaptation): Kovačić 2016 a, p. 25.



Sl. 16. Crkva sv. Luke iz sredine 18. st. (crvene linije) u odnosu na današnje stanje; naznačeni su otkriveni temelji njezina pročelja prije produljenja crkve i gradnje kapela krajem 19. st. (izrada: Kaukal d. o. o.)
 Fig. 16 Church of St. Luke from the mid-18th c. (red lines) in relation to the present condition; the discovered foundations of its façade before the extension of the church and the construction of chapels at the end of the 19th century are marked (made by: Kaukal d. o. o.)

spomen u izvorima 1620. godine ne sadrži opisne naznake. Veća crkva iz sredine 18. st. gotovo da i nije značajnije produžena, tek za nepunih 1 m, dočim su temelji ulaznog pročelja oštetili ono ranije. Međutim, povećana je proširenjem sa sjeveroistoka, a osobito velikim i izduženim pravokutnim svetištem dužine 4,5 i širine 3,30 m.³⁴ Stoga se i nameće pitanje stanja crkve u trenutku odluke o gradnji nove i veće, o čemu je istraživanje pomoglo pružiti odgovor. Teže je prihvatiti pomisao kako je crkva posve porušena od strane Osmanlija 1648. godine, za vrijeme Kandijskog rata (1645. - 1669.), te neobnovljena dočekala rušenje kod proširenja i gradnje nove sredinom 18. st.³⁵ Oslonac takvu zauzimanju našao se isključivo u činjenici ratne 1648. godine,

cause its mentions in the sources from 1620 had provided no descriptive indications. The larger church from the mid-18th century was not significantly extended, merely by less than one metre, while the foundations of the entrance façade damaged the earlier one. However, it was enlarged by an extension in the northeast, especially by a large and elongated rectangular sanctuary, 4.5 m long and 3.30 m wide³⁴. Therefore, the question of the condition of the church at the time of the decision to build a new and larger one arises. The research helped to provide an answer. It is more difficult to accept the idea that the church had been destroyed by the Ottomans in 1648, during the Candian War (1645–1669), and then left unrenewed until its demolition during the expansion and construction of the new one in the mid-18th century³⁵. The basis for such

³⁴ Gotovo posve podudarne mjere naznačene su 1811. godine u izvješću kućićkog župnika don Stipana Jurićevića: Kovačić 2016 a, str. 28.

³⁵ Stoga je olako iznesena tvrdnja o teškom stradavanju, ali i rušenju crkve: Tomasović 2004 a, str. 19; 2011 a, str. 247, bilj. 90.

³⁴ Almost completely identical sizes were given in the 1811 report of Don Stipan Jurićević, the parish priest of Kučiće: Kovačić 2016 a, p. 28.

³⁵ Therefore, the claim about severe suffering, as well as

gdje se govori o osmanlijskoj odmazdi, stradavanju sela i crkve.³⁶ Ipak, teško je zamisliti kako je selo punih sto godina bilo bez crkve za bogoslužje, te se odlučilo za gradnju nove tek dugo vremena nakon 1684. godine, kada i prestaje osmanska vladavina u omiškom zaleđu. Crkva sv. Luke najvjerojatnije i nije toliko stradala da se nije mogla obnoviti u relativno kratkom roku. Uostalom, spominje se 1673., 1677., 1692., 1700., kao i u naredbi providura A. Balbija iduće godine.³⁷ Na to da se ponajprije radilo o oštećenju crkve u osmanlijskoj odmazdi, a ne o njezinom potpunom rušenju, upućivala bi i okolnost što se tijekom arheoloških radova nije nailazilo na tragove ugljena, koji bi potvrdili požar kao najefikasniji način uništavanja objekta. Stoga je dotrajalost starije crkve sv. Luke, potpomognuta i ratnim oštećenjima, uz demografski oporavak Kučića bila dodatni poticaj za njezinu temeljitu obnovu sredinom 18. st. Svakako, nije se radilo o pregradnji crkve, nego o njezinom podizanju iz temelja, nakon što je staru i dotrajalu gotičku crkvu iz 14. - 15. st. valjalo porušiti kako bi se nad njom podigla nova. Uostalom, to se daje zaključiti iz zapisa don Mije Marunčića 1753. godine, koji govori kako je “sagrađena” i “posvećena”.³⁸

Podatci o broju stanovnika u Kučićima u ranijem razdoblju dovoljno objašnjavaju razloge gradnje nove, barokne crkve. Već se podsjetilo kako selo 1475. - 1477. godine broji 16 kuća, iako nije poznat broj duša.³⁹ Za dosta kasnije vrijeme, 1624. - 1625., iznesen je podatak o 110 pričesnika (tada iznad 14 godina), koja brojka objedinjuje i žitelje Svinišća.⁴⁰ Ukupan broj za oba sela iznosi se i 1685. - 1686., sada i u sveukupnom broju od 320 žitelja, među kojima je broj Kučićana nešto veći.⁴¹ Prema popisu sastavljenom nakon doseljenja obitelji iz Studenaca Kučiće 1686. godine broji 293 žitelja, od kojih je samo 51 starosjedilac.⁴² Broj Kučićana, pak, godine 1725. gotovo je upola manji, 180, jer su se brojne doseljene obitelji nakon godine 1711. vratile na

an opinion was found solely in the fact that 1648 was a war year, when Ottoman reprisals were mentioned, including the destruction of the village and the church³⁶. However, it is difficult to imagine that the village was left without a church for a full hundred years, and that a decision to build a new one was made long after 1684, when the Ottoman rule in the hinterland of Omiš had ended. The church of St. Luke was probably not that affected that it could not have been renewed in a relatively short time. After all, it was mentioned in 1673, 1677, 1692, and 1700, as well as in an order of the governor A. Balbi the following year³⁷. The fact that the archaeological works revealed no traces of charcoal, which would confirm fire as the most efficient way of destroying the building, indicates that the church had possibly been damaged by Ottoman retaliation, rather than completely torn down. Therefore, the deterioration of the earlier church of St. Luke, aided by war damage, along with the demographic recovery of Kučiće, was an additional impetus for its thorough reconstruction in the mid-18th century. By all means, the church was not remodelled, but rather erected from the ground up, after the old and dilapidated Gothic church from the 14th–15th century had had to be demolished in order to build a new one in its place. After all, this can be deduced from the records of Don Mijo Marunčić dating to 1753, which indicate that it was “built” and “consecrated”³⁸.

Data on the number of inhabitants in Kučiće from earlier periods sufficiently explain the reasons for the construction of a new, Baroque church. We have already mentioned that the village had 16 houses in 1475–1477, although the number of inhabitants is not known³⁹. At a much later date, i.e. in 1624–1625, 110 communicants (over 14-year-olds at the time) were recorded, including the inhabitants of Svinišće⁴⁰. The total number for both villages was also presented for 1685–1866, viz. 320 inhabitants, among whom the number of Kučiće villag-

³⁶ Kovačić 1995, str. 17; 1996 b, str. 16. Spominje se i vrijeme oko godine 1684., u trenutku oslobođanja sela od Osmanlija, kada je crkva stradala: Kovačić 2000 b, str. 35.

³⁷ Kovačić 1998 a, str. 27; 1997, str. 19; 2016 a, str. 16–18.

³⁸ Kovačić 2016 a, str. 20.

³⁹ Aličić 1985, str. 88, 91–95.

⁴⁰ Kovačić 1994, str. 643; 2016, str. 18.

⁴¹ Kovačić 1994, str. 643; 2016, str. 18.

⁴² Kovačić 1999, str. 27.

the demolition of the church, has little weight: Tomasović 2004 a, p. 19; 2011 a, p. 247, fn. 90.

³⁶ Kovačić 1995, p. 17; 1996 b, p. 16. The period around the year 1684, when the village was liberated from the Ottomans, and the church ruined, has also been mentioned: Kovačić 2000 b, p. 35.

³⁷ Kovačić 1998 a, p. 27; 1997, p. 19; 2016 a, pp. 16–18.

³⁸ Kovačić 2016 a, p. 20.

³⁹ Aličić 1985, pp. 88, 91–95.

⁴⁰ Kovačić 1994, p. 643; 2016, p. 18.



Sl. 17. Današnji izgled pročelja crkve sv. Luke u Kučičima nakon produljenja crkve i gradnje kapela krajem 19. st. (foto: B. Pejković)

Fig. 17 Today's appearance of the façade of the church of St. Luke in Kučiče after the extension of the church and the construction of chapels at the end of the 19th c. (photo: B. Pejković)

svoja ognjišta.⁴³ Međutim, broj duša je porastao, jer popis iz 1753. - 1754. godine naznačava 255 osoba u 27 obitelji.⁴⁴ To je vrijeme kada je crkva sv.

ers was slightly higher⁴¹. According to the census made after the settlement of families from Studenci, Kučiče had 293 inhabitants in 1686, of which only 51 were natives⁴². On the other hand, the number of inhabitants in Kučiče was almost halved to 180 in 1725, because many newly-arrived families had returned to their homes after 1711⁴³. However, the number of villagers then increased, as the census of 1753–1754 listed 255 persons in 27 families⁴⁴. This

⁴³ Kovačić 2001, str. 16.

⁴⁴ Kovačić 2006, str. 30.

⁴¹ Kovačić 1994, p. 643; 2016, p. 18.

⁴² Kovačić 1999, p. 27.

⁴³ Kovačić 2001, p. 16.

⁴⁴ Kovačić 2006, p. 30.

Luke već bila podignuta. Može se zaključiti kako je gradnja nove crkve sv. Luke primarno bila potaknuta demografskim rastom u prvoj polovini 18. st., a nesumnjivo i njezinim lošim stanjem, koje je možda bilo i posljedica kojeg novijeg, nepoznatog oštećenja. Ipak, gradnja nove crkve bila je ponajprije potrebna zbog pretijesnog prostora stare crkve iz 14. - 15. st. Stoga je njezino povećanje odraz povećanog broja župljana od srednjeg vijeka, jer se radi o oko 255 Kučićana u odnosu na raniji, nesumnjivo manji broj duša u 16 kuća.⁴⁵

Da je veličina nove crkve pogodovala generacijama oporavljenog sela, govori podatak o 250 Kučićana iz popisa 1799. godine,⁴⁶ kao i izvješće župnika iz 1811. godine o 43 kuće u selu, ali sada s 278 osoba.⁴⁷ Sveukupno se broj žitelja Kučića, dakle, gotovo potrostručio od proširenja, odnosno od gradnje crkve sv. Luke sredinom 18. st. do njezina produženja 1881. godine i gradnje kapela 1883. godine (**sl. 17**).⁴⁸ Do zamišljenog ponovnog proširenja crkve sv. Luke nikada nije došlo,⁴⁹ jer je 1965. godine položen kamen temeljac za gradnju nove kučićke crkve, Presvetog Tijela i Krvi Kristove.

is the time when the church of St. Luke had already been erected. It can be concluded that the construction of the new church of St. Luke was primarily motivated by demographic growth in the first half of the 18th century, and undoubtedly by its poor condition, which may have been the result of recent damage of unknown origin. Notwithstanding, the construction of the new church was primarily necessary because the old church from the 14th–15th century was too small. Therefore, its expansion is a reflection of the increased number of parishioners since the Middle Ages, i.e. about 255 inhabitants of Kučiće compared to the previous, undoubtedly smaller number of people in 16 houses⁴⁵.

The fact that the size of the new church was suitable for generations of the recovered village is shown by the information on 250 inhabitants of Kučiće from the 1799 census,⁴⁶ as well as the parish priest's report from 1811 on 43 houses in the village, with 278 people⁴⁷. Therefore, the total number of inhabitants of Kučiće almost tripled since the expansion/construction of the church of St. Luke in the mid-18th century until its extension in 1881 and the construction of chapels in 1883 (**Fig. 17**)⁴⁸. The envisioned re-expansion of the church of St. Luke never came to fruition,⁴⁹ because in 1965 the foundation stone was laid for a new church in Kučiće, dedicated to the Corpus Christi.

(D. G.)

⁴⁵ Potvrat podizanja nove crkve bio je posve u skladu sa zauzimanjem splitskog nadbiskupa Antuna Kačića (1730. - 1745.) za gradnju i obnovu seoskih crkava: Kovačić 2016 a, str. 20. Podatak, pak, iz 1782. o 43 obitelji, a iduće godine o 37 obitelji s ukupno 187 duša (Kovačić 2016 a, str. 26) odražava posljedice gladi, kada je u Kučićima, prema zapisu don Mihovila Marunčića, umrlo sto župljana i tri se kuće iskorijenile: Kovačić 2002 b, str. 27.

⁴⁶ Kovačić 2002 a, str. 17.

⁴⁷ Kovačić 2016 a, str. 29.

⁴⁸ Crkva je tada osjetno povećana produljenjem za 3 m, što je odgovaralo broju žitelja Kučića, čiji je broj od oko 200 porastao na 570: Kovačić 2000 a, str. 23, bilj. 9; 2016 b, str. 32.

⁴⁹ Prema zamisli don Mije Tomasovića do posljednje veće obnove crkve sv. Luke krajem 19. st. nikada ne bi došlo. Zalagao se za gradnju crkve na Mijovilišću, tada u središtu proširenoga sela. Njegova je i dosta kasnija zamisao, 1919. godine, o sakupljanju milodara za potrebe još jednog proširenja crkve: Kovačić 2000 a, str. 27.

⁴⁵ The undertaking to erect a new church was completely in line with the initiative on the part of Antun Kačić, the Archbishop of Split (1730–1745) to build and renovate rural churches: Kovačić 2016 a, p. 20. The information from 1782 indicating 43 families, and 37 families with a total of 187 people from the following year (Kovačić 2016 a, p. 26) reflects the effects of famine, when, according to the record by Don Mihovil Marunčić, one hundred parishioners died and three houses ceased to exist in Kučiće: Kovačić 2002 b, p. 27.

⁴⁶ Kovačić 2002 a, p. 17.

⁴⁷ Kovačić 2016 a, p. 29.

⁴⁸ The church was significantly enlarged at the time by an extension of three metres, corresponding to the number of inhabitants of Kučiće, which increased from about 200 to 570: Kovačić 2000 a, p. 23, fn. 9; 2016 b, p. 32.

⁴⁹ In line with Don Mijo Tomasović's idea, the latest major renovation of the church of St. Luke in the late 19th century would never have happened. He advocated the construction of a church at Mijovilišće, in the then centre of the enlarged village. Much later, in 1919, he also had an idea to collect alms for another enlargement of the church: Kovačić 2000 a, p. 27.

Kratice / Abbreviations

DZKHDS	Diplomatički zbornik Kraljevine Hrvatske, Dalmacije i Slavonije (Codex diplomaticus regni Croatiae, Dalmatiae et Slavoniae)
LBSM	List Biskupije splitsko-makarske
SHP	Starohrvatska prosvjeta
OLJ	Omiški ljetopis, Župa sv. Mihovila Arkandela u Omišu (the Parish of St. Michael the Archangel in Omiš)
ZRO	Zov rodnih ognjišta, List Župe sv. Luke ev. - Kučice

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